be a single Form or only a fixity or sum of possible
forms in a finite universe. The formlessness is the
character of the spiritual essence, the spirit-substance-
of the Reality; all finite realities are powers, forms,
self-shapings of that substance: the Divine is formless.
and nameless, but by that very reason capable of
manifesting all possible names and shapes of being.
Forms are manifestations, not arbitrary inventions"
out of nothing; for line and colour, mass and design.
which are the essentials of form carry always in
them a significance, are, it might be said, secret
values and significances of an unseen reality made-
visible; it is for that reason that figure, line, hue,.
mass, composition can embody what would be other-
wise unseen, can convey what would be otherwise
occult to the sense. Form may be said to be the
innate body, the inevitable self-revelation of the-
formless, and this is true not only of external shapes,
but of the unseen formations of mind and life which
we seize only by our thought and those sensible
forms of which only the subtle grasp of the inner
consciousness can become aware. Name in its
deeper sense is not the word by which we describe
the object, but the total of power, quality, character

of the reality which a form of things embodies and
which we try to sum up by a designating sound,
a knowable name, *Nomen. Nomen* in this sense,
we might say, is *Numen;* the secret Names of the-
Gods are their power, quality, character of being
caught up by the consciousness and made conceiv-
able. The Infinite is nameless, but in that name-